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POLITICS IN THE SOUTH.

The Crisis—The Duty.

From the Charleston Mercury.

Now is the day, and now is the hour; at this stage of our existence the South is fully competent to maintain her separate and independent existence, "peaceably if she can, forcibly if she must." We have not yet become ripe and endangered by those internal causes which a continuance in this Union must ere long involve us in. Weakened and distracted by such influences, we must become a certain and easy prey to our enemies, if we suffer ourselves to be captivated too long by the sycophantic voice of our better but mistaken feelings.

It delayed too long, our efforts to separate from this baneful Union may involve us in a fearful and appalling struggle for our very existence. We have as yet been only assaulted or slightly injured in a few of our less important members; the body is yet free, entire and powerful; and we only require to be convinced that there is a necessity for action, and that the time for such action has arrived, and I fear not that the South will do her duty.

It becomes now our duty to determine upon some decisive course of action in the approaching crisis of this nation. Let argument and remonstrance be cast to the winds. Let the South no longer debate herself by a resort to such alternatives as must subject her to the imputation of a craven spirit. We have long enough cast pearls before swine, who are verily disposed to turn and rend us. There is no magic in the word Union that a free and enlightened people cannot dissolve and defy. We have long enough cherished and supported this mere fabric, not only with the purse and sword of our fathers, but with that of our own. Its memory may long linger around our hearts; but dear to us as is this Union, Freedom and our Rights are dearer still.

The course of action by the South, therefore, in the ensuing Congress, should be marked upon the page of history, as worthy of those who have struggled and endured in that important council so much and so long for their common country and this hallowed Union.

But now let the struggle and the endurance cease! A manly and dignified fortitude from all further debate, either in or out of Congress, touching those subjects upon which the South has always so repeatedly and fully declared her opinions and her position, should be magnanimously observed; and when the moment and the occasion for action shall have come, as a last act of our patriotism and our fealty to this Union, let the South renounce the ties which have bound us to it, and, in the solemn and impressive language of the determined Tyrone, proclaim, "In the name of the Holy Trinity, we cut all loose."

TURNELL.

SOUTHERN CONVENTION.

The Savannah Republican, it seems, thinks the suggestion of this step as "premature and injudicious." It says: "We have talked and resolved enough upon this subject; and if a Convention should be called, it should be for action." Precisely—that is just what we want to see; action, and action now, is all that is necessary to prevent evils which a dozen Conventions held afterward would fail to remedy. A Convention of delegates from every State between the Rio Grande and Potomac would do more to avert the dissolution of the Union, and the innumerable evils which would follow, but it would be more effective in preventing aggression and encroachment, than would an army of 100,000 men. It is on this action—calm, deliberate, and determined action—of such a Convention, we verily believe, rests the security of the South, and the continuance of our Federal Union. The Republican says, "quiet determination" is the policy; yes, and we beg leave to ask the Republican if it is not the extraordinary "quiet" of the determination of the South, which has deceived the people of the North, and induced them to believe that we would quietly yield our rights; for we are of opinion that it is this erroneous belief which has made so many adherents to the Wilmot Proviso. The action of this Convention might be in the shape "of resolutions," but they would be resolutions of such a character as would come home to the minds of the more reflective and calculating portion of our Northern fellow-citizens, and, added to this, we opine, would be the instructions to the Senators and Members of Congress how to act in the event of further aggressive legislation. We want unity of action, and wise measures, maturely considered, with regard to this subject; and this we believe can be better secured by such a deliberative body as that above suggested, than by any other means. The end to be accomplished is two-fold—the prevention of the dismemberment of the Union; but above that, and every other consideration, is unity of purpose and concert of action among ourselves, in defense of our rights and institutions. We therefore reiterate the suggestion, and urge upon our Southern friends the consideration of the proposed measure. Our action after the Wilmot Proviso, or some other similar measure, has been forced upon us, must, of necessity, be hasty, and perhaps reckless, from the absence of any preconcerted plan.—Camden Journal.

We think the Republican is wrong. The South should hold a Convention; not only for the sake of the Union, but for her own sake. The long forbearance of the South has encouraged the aggression of her enemies; and, even now, we are daily taunted with the assertion that the people of the Southern States are not attached to the institution of slavery, and that they will surrender it before they will suffer a dismemberment of the Union. The people of the North, who have been led into this belief, should be better informed by higher authority than mere news-

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 3.—NO. 6.

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WHOLE NO. 110.

paper paragraphs or political speeches in Congress. Besides, it becomes the South to concert measures to meet the probable emergency. If she is to be compelled to act, it is proper that her people take counsel together, in order that they may act advisedly and unitedly.—Western Continent.

PREPARATION FOR THE CONFLICT.

From the Hamburg (S. C.) Journal.

If the South has not sufficient cause to be alarmed for the stability and safety of her institutions when such manifestations of Northern opinion are thus openly and publicly made, we would be glad to know when it ever will be. It is the duty of the South to be prepared for the worst.

Whigs have abandoned the protective system; the old issues are all disposed of, and capital must be made out of the Wilmot Proviso. In the South, therefore, whatever difference of opinion may exist upon the old party questions, all are united upon one point—and that is, that the candidate or candidates whom they may support must declare uncompromising hostility to the spirit of the Proviso.

But the South did not provoke this crusade against her constitutional rights, and no one can blame her for defending herself when attacked. It is a question not only of honor and of independence, but it involves the existence of unborn millions. The Proviso aims at the annihilation of the black race, and at the depopulation of the Southern States by means of starvation. No one that is aware of the rapid increase in the black population of the South, but is conscious that the day will come when an outlet must be found for the myriads who cannot obtain food from its overcast soil. If we, at this day, do not secure this outlet, the fate of St. Domingo is before us. Starvation and insurrection will speedily obliterate all that the hand of man has done in the fair land of the South.

From the Mecon Messenger—(Whig.)

THE NOMINATION.

We feel especial pride in referring the public, first, to the terms of General Taylor's letter to the editor of the Cincinnati Signal, and then to the language of the resolution by which he is presented to the American people by the late Whig Convention. Though the nomination was made by the Convention before the views of the old Hero were known upon the subject, still a sense of propriety, and a correct appreciation of popular feeling, forbade the delegates from imposing General Taylor upon the public as a mere party candidate. They knew that the people at large loved and admired him as a man and a soldier—that they had confidence in his wisdom and patriotism, and were resolved to sustain him, unless driven into opposition by mere party maneuvers. Hence the liberality of the view—hence the determination to present him, not as the candidate of a party, but to "recommend him by acclamation to the American people, as the next President of the United States." Such a recommendation was right and proper. It gives a national character to the movement. It opens the door for all men, of all parties, to come in to his support. It solves those Whigs who may differ from their friends from all obligations to adhere to their ancient associations. It, in a word, makes Gen. Taylor just what he desires to be considered, the candidate, not of any particular party, but of the people. Fortunate is it that the Whigs are almost, if not quite, unanimous in his support. Still more fortunate is it, that there are scores and hundreds of Democrats in the country who are resolved to rally under the noble standard of "Rough and Ready." Under such circumstances, we cannot doubt the result. The Democrats of Georgia have greater reasons than their brethren of New Jersey and Pennsylvania to advocate Gen. Taylor. He is a Southern man, both in theory and in fact. Identified with our institutions, and loving them, his character is nevertheless such as to enable him to accomplish great good for the nation at large. Let us, then, all forget past differences, and rally like brethren around him who can best protect and defend both our rights and our institutions.

AS TRUE AS THE MAGNET TO THE POLE.

From the Natchez Courier—(Whig.)

It is well understood, by those who were in the secret of things at Washington last winter, that the Northern members, almost en masse, had determined that no more slave territory should be annexed to the Confederation, and the Northern States possess the voting power to carry out their determination. The Southern States will not permit this territory to come into the Union as free territory; and, between the two contending interests, it is not likely that the smallest fraction of a Mexican desert, with its base of all mongrel populations, will be added to our already widely extended domain. On this question, and on all others affecting Southern interests, we believe Gen. Taylor to be as safe as any man in the South. He was born in the South—raised in the South—his interests are entirely identified with Southern interests—his closest sympathies and earliest recollections are all entwined around Southern institutions—his family, fortune, first and oldest friends, all bound up in the South—all are sure guarantees that he will be true to the land that gave him birth—as true to the magnet to the pole. If this letter should prove a genuine one, Gen. Taylor should be the most astonished man in the universe when he learns the construction that has been put upon a hastily written production, not intended as a detailed exposition of his opinions, and probably not written for publication at all. If the letter is a forgery, it will soon be known. If genuine, any ambiguity therein can undoubtedly be explained with the greatest ease and in the most satisfactory manner. We have not the least doubt but that Old Zack is as much opposed to the infamous proposition of that leading Locofoco of Pennsylvania, Wilmot, who first introduced the resolution to exclude slavery

from any territory that may be retained west of the Rio Grande, as any man in Mississippi; and if a "hasty" and unconsidered expression has escaped him, it is but the result of inadvertence, occasioned by the continued and ceaseless pressure of important public business, which required the attention of all his energies, both mental and physical.

From the Jacksonville (Florida) News.

THE ACCUSATION AGAINST THE SOUTH.

The Wilmot Proviso will be the question which shall decide the choice of a President. The signs are too clear to admit of a doubt but that this will be the case. The North has taken

he excluded from their support? Is it because he has proved himself nothing but a soldier, and destitute of all the higher qualities of wisdom, moderation and humanity? No! Is it because he is anxious to add new territory to the Union? No; for it is conceded that such is not the fact. Admitting him to be eminently wise, heroic, and patriotic, he is to be ostracized simply and alone because he is a Southerner's man! The same objection would have been made to George Washington, Thomas Jefferson, and James Madison. Well may the New York Express declare, that when slavery becomes an issue in the Presidential election, the Union is at an end.

We are speaking upon the supposition (which we by no means believe) that the cause has been so unfortunate as to draw his first breath south of Mason and Dixon's line, is to be debared the honors which he could readily secure if born in a Northern State. We love and reverence the Union; but what is it worth, how long can it exist, when one section is to be brought into such humiliating vassalage to another? Is it not enough that Southern institutions, guaranteed in their integrity by the Constitution of the common country, are made the constant object of assault by Northern Abolitionists? Is it not enough that the character of slaveholders is every day blackened by Northern prints? Is it not enough, that, when fugitive slaves escape to the Northern States, they are next to impossible to recover them from those who disregard all obligations of justice and good faith, while their masters are waylaid and murdered by an infuriated mob? Is it not enough that the North, as one man, has declared that the South shall be excluded from all participation in future territorial acquisitions, won by her own valor and consecrated by the best blood of her sons? Is there to be yet another heavy chain added to the ponderous weight of Southern vassalage, and the South, abused, robbed and degraded, to be expropriated also to be placed upon the footing of a foreign country, and prohibited from all share in the administration of the General Government? We cannot believe that the free States are prepared for this extreme of folly and suicidal madness. We know that Southern men, at least, will be no party to their own infamous degradation.

"None of Gen. Taylor's friends have advocated him as a Southern man. They would have supported him just as warmly if he had been a Northerner. None have urged his election upon sectional considerations. He himself is opposed to further acquisition of territory. He is placed before the people on broad national grounds. He comes before them at their own call, from North, South, East, and West. He is no man of parties. He is not even a man of parties. He desires to be President, if at all, of the country—of the whole country. The circumstance of his birth has never been urged by his friends as an argument in his favor, and has itself been introduced by his enemies as an objection to his elevation.

THE CLAIM—THE THREAT.

From the Columbia Carolinian.

We claim the right to emigrate with our property to any territory within the limits of the Missouri compromise; and this the South must not only insist on, but maintain, even at the hazard of a disruption of the bonds of the Union. What care we for fraternity in a nation which denies us those sacred rights guaranteed to us by the Constitution? What justice is there in the point insisted upon by the North, "that all the territory which may hereafter come under the jurisdiction of the United States, either by purchase, voluntary annexation, or conquest, from Mexico, shall be exempt from the introduction of slavery?"

Are we to submit to such arbitrary measures, proscribing not only our property, but debarring us from even claiming equal privileges under the Constitution? It is strange to us that the rights of the free States should be allowed to grow and enlarge with the increasing limits and bounds of this great nation, and that the rights of the slave States are to be restricted at this day to the limits of the slaveholding region, and be allowed hereafter to extend no further. It is a restriction founded in injustice—the inception of a scheme as black as the corrupt feelings which engendered it, and which, if carried out, will scatter ruin and desolation in its track. We say to the whole South, wake up to the troubles which threaten you. It is no time to slumber, for danger is in the future. If we fight the battle for our rights now, the smiles of peace and prosperity may cheer the South for many a long year to come; but if we procrastinate and avoid the question, we will only have to meet it with increased power and malignity hereafter. The South should be prepared for any result.

If this question can be settled, and the unjustifiable interference and clamor of the North be forever put at rest, why, it will be well; but if it comes to a dissolution of the Union, and it is to tear asunder bonds of right and justice solemnized by the wisdom of our forefathers, why, then it will be better; for it is better that the nation should perish, than that her sons should be governed by injustice and dishonest oppression.

SOUTHERN AND NORTHERN WHIG-GERY.

The Richmond Republican, a Whig paper, rebukes, in bold and decided language, the spirit of Abolitionism which so generally pervades the Whig party in the non-slaveholding States. In reply to some remarks of the New York Tribune, it says:

"When the sentiment of the Tribune is sustained by the press of the North, we may well invoke the attention of Southern men of all parties to the grounds of opposition to Gen. Taylor in the free States. Why should

the future commercial and political connection of Texas with European nations. This was easily accomplished—by treating with silence all the charges which were made by editors of various newspapers in the United States.

The Chief Magistrate of Texas was charged with "treason"—selling Texas to England—subverting her to France! and in a short time "astounding disclosures" of all these transactions would take place! All these charges remained uncontradicted by the journals of Texas, and the effect was all that could be desired! Jealousy toward England and France was awakened. This legal excitement, which originated phantasies and conjured up notions of intrigues, which had existed only in imagination.

The facts as well as the diplomatic correspondence of Texas in all these matters, will vindicate those engaged in the administration of the Government, as well as the representatives of foreign nations.

Mr. Tyler further says, in reference to the measure of Annexation: "Nay, I may go even farther, and declare, before the initiative was taken, and when the preliminaries were nearly all arranged, their completion being alone prevented by the death of Mr. Upshur, and the appointment of an adjutant Commissioner to Mr. Van Zandt, by Texas." &c.

From this it might readily be inferred that obstacles had been interposed to a conclusion of the preliminaries, by the appointment of an adjutant Commissioner, by Texas. No steps were authorized to be taken by any agent on the subject of the proposition.—Previous to the proposition by Mr. Upshur, through Mr. Murphy, U. S. Chargé d'Affaires, Mr. Van Zandt had been instructed to make known to the Government of the United States, that the proposition for Annexation was no longer open to discussion!

This, no doubt, in connection with the proclamation of an armistice between Texas and Mexico, carried out by the authentic information referred to by Mr. Tyler, caused the direct proposition to be made for Annexation.

In December, 1841, the Executive of Texas found the country surrounded by and involved in the most intricate and perilous difficulties. To redeem the nation, it was necessary to accomplish one of three objects, and he designed his plans accordingly. His first object was to obtain Annexation. If that he did not succeed, his next was to secure the independence of Texas, by the recognition of Mexico, and if he should fail in these, the third was to form a treaty with some power, defensive against Mexico.

In advancing his policy, his first movement was to send a minister (Mr. Reilly) to the United States, with instructions to present to the Government at Washington the subject of Annexation, which had lain dormant for three years immediately preceding that period.

These instructions were carried out in the best manner by Mr. Reilly, but met by discouragement on the part of the Government of the United States. In 1842, Mr. Reilly resigned, and Mr. Van Zandt was sent on in his stead, when the proposition for Annexation was renewed. The renewal of the proposition was heard, and met with habitual apathy! About this time, the causes which I have alluded to began to operate, while there were means used which infused into them new life. The success of the measure of annexation depended upon the internal political condition of the United States, and not upon any intrigues of foreign power, or of Texas.

The Executive of Texas was not moved by the "direct proposition for Annexation," but by the pledges given to him by Mr. Murphy, Charge d'Affaires of the United States. Before an adjutant Commissioner was appointed by the President, pledges were demanded by him of Mr. Murphy, based upon Mr. Upshur's letter, that a military and naval force of the United States, sufficient for the defence of Texas, should be placed at the disposition of the President, and held subject to his orders. This was as far as Mr. Murphy felt authorized to go in the matter. Upon this, the Executive of Texas waived other demands which were, that in the event of a failure on the part of the Government of the United States, to consummate Annexation after negotiations were once opened between the two Governments, she should be bound to guarantee the independence of Texas, or enter into a treaty defensive against Mexico. These demands were waived for the present, with the assurance that, previous to opening negotiations at Washington City, those pledges should be given to Texas, through her Commissioner, or the matter was to rest, as nothing less than a perfect guaranty for the security of Texas would be satisfactory to the President.

In November, 1843, the United States, England and France had all been invoked by Texas, and requested to act jointly, or severally, in producing peace between Texas and Mexico. Texas found these powers all equally well disposed to leave her to her fate, rather than risk anything in her behalf. On the part of Texas, this looked like fair dealing, though she were not dealt fairly with by others. This certainly left no web of intrigue to scatter to the winds.

The object of all men should be to reprehend in others what is wrong in itself; or, in truth, to impute whatever deserves rebuke; but, to charge either nations or individuals with faults or crimes which do not exist, because it is palatable to a morbid taste which may prevail for a time, is not suited to the intelligence of the age.

It affords me pleasure (so far as I am connected with the transactions of that day) to assert that I was delighted when Mr. Tyler took the official "initiative" in the measure of Annexation. I thought his bold and manly course in assuming a just and proper responsibility was such as should characterize the head of a great nation.

Accusations have been so frequently made against the authorities of Texas indirectly, and against the representatives of Foreign Governments directly, that I have felt myself imperatively called upon to avow to all who feel an interest in learning or embracing the truth in regard to this matter, that there never

was any intrigue connected with Texas and other powers, nor was there any foundation for such a charge (though often reiterated) only in the feverish excitement of heated fancy; or the mischievous designs of the wicked.

I feel constrained to say this much in vindication of myself and friends who were actors with me, and who sustained me through the period alluded to, as well as the representatives of other Governments who rendered us kindnesses, without ever proposing anything which could embarrass or degrade Texas in the day of her greatest tribulation.

So much has been said in relation to Annexation—the policy of the measure—the causes which produced it—those who brought it about—and those who effected the great result—that I shall indulge in but one reflection, as I hope it may not be necessary for me to say more on the subject.

Taking into view the path of the Texas and the people of the United States—their identity of character and the proximity of the two nations, it was most natural that they should become united. For years, neither political party of the United States was willing to rely upon the measure for political capital. Texas had been urged in her importunities for Annexation, but they were disregarded. Gen. Jackson's letters brought the subject before the American people. They took it up as a people's measure, not presented to them by politicians, for it was of too great magnitude to be wielded by any thing less than the masses of the two nations. In their action the people gave a happy illustration of the genius of our institutions, and of the omnipotence of their voice, in important matters touching the public weal. Gen. Jackson's influence, arising from his wisdom and fervid patriotism, led the way and gave more direction to the measure, and to the American feeling, than all other men. Others followed where he led. The subject was of such grand import to the United States, that, like Aaron's rod, it swallowed the rods of all political servers; and while it advanced the prospects of many able men on one hand, who supported it—on the other, like a destroying angel, it carried destruction on its wings. It unmade and made the great men of America. It fixed the great seal to Jackson's achievements.

I am truly,
Your fellow-citizen and friend,
SAM HOUSTON.

From the Cincinnati Herald.

Gen. Houston's Letter.

We published a few days since from a New Orleans paper a summary of Gen. Houston's letter on the annexation of Texas, in reply to one from Mr. Tyler. We have since received a copy of the entire document.

The true history of that plot yet remains to be written. But the materials are fast collecting. Last winter the speeches of several Senators revealed some of its secrets.—This letter from one so prominent in the measure, and so well situated to know the truth, is of great value. Some of its revelations, we trust, will open the eyes of the people to a just appreciation of the extent to which they have been duped.

Ex-President Tyler, it will be remembered, asserted in his letter, that the recognition of "authentic information that other nations were exerting all their efforts to induce a course of action on the part of Texas" at war with what he considered the permanent interests of this country, was the inducement to the direct proposal for annexation, made through Mr. Upshur, by his direction.

This intrigue of foreign nations, to which the ex-President alludes, was to obtain from Mexico a recognition of the independence of Texas, and to induce the latter to abolish Slavery. This was the prominent topic throughout the whole diplomatic correspondence, and which created in the bosom of poor Mr. Murphy, that "whirlwind of emotion."

The authentic information on which Messrs. Tyler and Upshur relied, was "a private letter of a citizen of Maryland, then in London," stating that a Mr. Andrews, "deputed by the abolitionists of Texas (!)" was negotiating with Lord Aberdeen for a loan of money from the English Government to effect the abolition of Slavery in Texas.

This being duly communicated to the ex-citable and patriotic Mr. Murphy, that gentleman, as in duty bound, went to work either to confirm the story or get a better one in its stead. Not being able to find any abolitionists in Texas, he was obliged to resort to the whole diplomatic correspondence, and, after going on with Mexico, under the mediation of England, (the United States and France also, though separately) to obtain a recognition of the independence of Texas, and which had been undertaken at the earliest treaty of the Texas government, as proof that England was seeking the abolition of Slavery, and through that, the destruction of the United States! Accordingly he wrote to Mr. Upshur, and as proof of the imminence of the danger, he stated that ninety-nine out of a hundred of the people of Texas, would die, rather than give up a constitution which secured to the master the perpetual right of his Slave!

Mr. Upshur also communicated his suspicions of English policy to our Minister at London, Mr. Everett. Scarcely hold of a debate in Parliament, in which Lord Brougham and Lord Aberdeen, had expressed a desire for the independence of Texas, and the abolition of Slavery there, one of the natural effects of which, in their opinion would be the abolition of Slavery in the United States, by the destruction of a profitable market for Slave breeding, he construed it into a declaration of designs hostile to the peace and safety of our institutions. The correspondence between the two governments, on this subject, continued until after Mr. Upshur's death, and was carried on by his successor, Mr. Calhoun.

To Mr. Everett, and to our Secretary, Lord Aberdeen repeatedly disclaimed any such intentions as had been attributed to his government, declaring that while its sympathies were favorable to universal liberty, all

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its movements were open, and far removed from anything like interference with the domestic concerns of any independent nation.—Notwithstanding this repeated and positive declaration, Mr. Calhoun most offensively, and groundlessly, persisted in declaring his want of faith in the sincerity of the English Minister, and imputing to him, this repudiated design, upon which he justified the annexation of Texas, as an act of self-defence upon the part of the Slave States of this Union.

It required no very keen eye to detect the fraud at the time, and to see, that under cover of defeating the hostile designs of British Abolitionists, this crafty apostle of Slavery, really covered a libel to extinguisht the growing spirit of liberty at home, which threatened to subvert the usurpations of the Slaveholding Oligarchy of which he was chief, and to prepare the way for the universal recognition of the principles of the Declaration of Independence. But the cry of "Foreign Interference" was raised, and by artful appeals to the national passion of territorial aggrandizement, and the Yankee passion for money, and a skillful appliance of the party machinery, the nation was cheated into the annexation of Texas.

Gen. Houston now confirms the declarations that were then made by the opponents of the measure. He gives the lie direct, to the assertions that were insisted upon, by its friends. He says:

"Accusations have been so frequently made against the authorities of Texas, indirectly against the representatives of foreign Governments, that I have felt myself imperatively called upon to avow to all who feel an interest in learning or embracing the truth in regard to this matter, that there never was any intrigue connected with Texas and other Powers, nor was there EVER ANY FOUNDATION for such a charge, (though often reiterated) in the feverish excitement of heated fancy or the mischievous designs of the wicked."

In what a position does this place Mr. Calhoun and all his co-plotters, if we believe their own statements at the time? They must have been either weak or wicked—the dupes of knaves or knaves themselves. Upon the basis of declarations, they accomplished one of the most important enterprises in the history of nations, which are now declared, by one who knows, to have been not only not true, but without foundation, except in a weak intellect or a bad heart!

How was this mystery of iniquity accomplished? Gen. Houston makes no reserve. He says:

"The authorities of Texas had relied for years upon a plain and frank proposition for annexation, and had hoped to be met by a cordial and manly acceptance. They were disappointed. Texas was treated with coolness, reserve, or palpable discouragement.—In this condition of our affairs, common sense, without uncommon sagacity, suggested the only feasible plan to attain the desired object; and that was to excite jealousy and alarm on the part of the politicians and people of the United States in relation to the FUTURE COMMERCIAL AND POLITICAL CONNECTIONS OF TEXAS WITH EUROPEAN NATIONS. This was easily accomplished by treating with silence all the charges which were made by editors of various newspapers in the United States."

Gen. Houston ought to be credited. He is a disinterested witness. His interest is indeed against his testimony. He is actually impeaching his own character. He represents himself as a party to a fraud, which he admits was perpetrated upon the politicians and people of the United States.—There is no mistake that such a fraud was committed upon the people—whether the politicians were not aiding and abetting is not so clear.

Mr. Calhoun and his friends can take either horn of the dilemma, that suits them.—They were either imposed upon by a shallow trick, which they persisted in suffering, long after it was exposed to them, or else they were the very men who invented and palmed off the juggle upon the people of this country. How much respect is due to them in either capacity is measured without difficulty. They will have their reward. Temporary success may for a time flatter the pride of their hopes; but the time will assuredly come, when their memory will be dishonored. We comfort ourselves now, as we have frequently done before, in our school-boy days, with an apothegm that every day's experience only confirms, "Cheating luck never thrives."

Sadly Wanted.

A correspondent of the Syracuse Daily Star, writing from Oswego, says:

"This place and vicinity is sadly wanting in a Democratic newspaper of the right stamp. The views taken by Democrats here are rather those of a Northern Democracy, embracing the whole country and all its interests, Mexican and otherwise. They do not feel a patriotic zeal for the war, and are apt to turn a cold shoulder to our Southern friends, instead of showing a 'fellow feeling.' I think that if a paper were established here, sustaining the National Administration, and advocating the war, and a few columns of it devoted to moral and religious reading, it would meet with very good support, and have a very salutary effect."

This is truly a distressing case, and calls for sympathy and assistance. The Democrats "do not feel a patriotic zeal for the war, and turn a cold shoulder to our Southern friends." Most deplorable! And what can be done in such a lamentable case? Why the sagacious and "patriotic" writer suggests a plan worthy of himself and his cause. "A newspaper ought to be established sustaining the administration, advocating the war, and with a few columns of it devoted to moral and religious reading."

The proposal is rich! Just the thing wanted.—The writer understands the age we live in—and sanctify it by "a few columns of religious reading"—yes, that is it. Make a compound of war and christianity in suitable proportions, and then it will go down well. This is the way it always has been done, and that is the true foundation of gunpowder patriotism. We expect soon to see the "Prospect of the Oswego Democrat and Christian Patriot" established for the advocacy of the Mexican war, and the propagation of Christianity.—Boston Post.

ANTI-SLAVERY.—Right gloriously is the work of Anti-Slavery going on in our midst, and nothing short of the old style, old organization—new style, no union with slaveholders, come-outer kind. A society was formed on last Thursday evening, the ladies and gentlemen coming up to the work right handsomely. We shall give the official proceedings in a subsequent number.—Mystery.

COMMUNICATIONS.

The Wickedness of this Nation.

FRIENDS JONES:

The unprecedented perverseness of this people—the utter absence, with most classes, of anything like a true sense of right and justice, and a fixedness of purpose to be governed by the dictates of those sacred principles, regardless of consequences, indifferent to the popular opinion in the premises, is a matter that must have fallen under the painful observation of all in any way observing. With what bold relief every where stands out the evidence of the truth of this declaration. It is observable in all transactions of the day—pecuniary, legislative, and religious. Men seem to have forgotten the worship of the true God, and commenced paying devout service at the shrine of Mammon. Benevolence of motive would seem only to be known in name, while those of a mercenary character appear to form the mainspring of every action. Plans for the most lucrative investment of capital constitute the subject matter of discussion, alike in the public prints and the social circle; reserving at most but a thought (no efficient act) for the condition of the crushed thousands around us. This unrighteous love of money is evidenced in the many schemes to which persons resort to acquire it, of a character entirely irreconcilable with any principle of right.

If we except the infamous system of driving men to unrequited toil, as practiced in this nation, and known (and very properly too) as "the peculiar institution," no one calling is so destitute of every redeeming feature as the traffic in intoxicating drinks. I say unethically, and every christian and philanthropist will bear me out in the assertion, that none but an infamous scoundrel will be found engaged in this business except for chemical or medicinal purposes. Every man who receives his neighbor's money in exchange for liquor to be used as a beverage, knows that, so far from giving him an equivalent for the amount he receives, he is giving him that which will work a certain injury; and that, so far as the man is concerned, it were better for him had the summary and more honorable course of the highwayman been resorted to whereby to obtain his funds. I say more honorable, because, in the latter case, the man is but deprived of his money, while in the former he receives meantime a mortal thrust, ruinous alike to soul and body. And yet, knowing all this, how many thousands there are who persist in this hell-supplying business, themselves leading the van. In how many instances in this—so called—"land of steady habits," have I seen persons taking apparently the last three cents from the poor inebriate; himself, his apparel, his destitute family, telling the story of the ruin that follows in the wake of the rum-seller!

But in another light still is the degenerate condition of this people, if possible, still more discernible. I refer to their slaveholding and war-loving propensities. Our profession is, that we are a "christian nation;" and as such, of course, recognizing our duty to "love our neighbor as ourselves;" and, "if our enemy smite us on the one cheek, turn to him the other also;"—"avenge not yourselves, but rather give place unto wrath, for it is written vengeance is mine I will repay saith the Lord—therefore if thine enemy hunger feed him, if he thirst give him drink,"—"overcome evil with good;" &c.; and yet, in face of these professions, we have, for a series of years, conspired together to rob one-sixth of all our "neighbors" of every right. Though our Master, whom we profess to follow, says he is "no respecter of persons," and though we have his assurance that without "his spirit we are none of his," yet we essay to think it hardly true that "it is enough that the servant be as his Lord," but seek to "exalt ourselves above all that is called God," by presuming to think that the nigger was made for our especial use and benefit.

We direct one-sixth of our neighbors of their manhood, make them our tools and vassals, sell them with swine in the market, regardless of kindred relations; the marriage tie or the parental relation are things not to be taken into the account, when they stand in competition with the pecuniary good of this neighbor-loving people!

Is it necessary to vote \$10,000,000 and 50,000 men for the purpose of robbing a "poor, weak, ignorant and revolutionized people" of a part of their territory in favorance of the end of practical neighbor-love, as indicated above? This nation is ready to do it! Though we have seen above that the doctrine of christianity is, "put up the sword unto its place," yet, this nation says, "unsheath the sword," and that, too, in a cause as destitute of a justifying feature as the war in Heaven—and it is done; and most of the religion of the land says, "Amen and AMEN!" Where are the professed blood-droppers of the Princes of Peace now that blood and carnage are the order of the day? Are they decrying against these things? In a few noble instances. But I venture to say that most of them, if not openly in favor of the war, occupy much the same position of the Rev. Mr. M——, who gained some notoriety about Farmington, Ohio, a year since, who, in a 4th of July oration, in 1846, after denouncing the war as unnecessary and wrong, advised that, "now that we are in it we let some of the blood of the fathers flow

and put it to a speedy termination." And what is the consequence of this indirect approval of the war on the part of ministers and religionists in general? Why, that a war spirit is growing up among us—the most heated panegyrics are poured forth on those who show themselves versed in the work of human butchery, and those are the men who are sought to fill important civil stations!—Who would have thought that this people could be found prosecuting a war so devoid of every redeeming feature! Is it a refusal to pay \$3,000,000 due from Mexico? The claim was allowed, and the installments paid till the breaking up of friendly relations by the seizure of Texas. But is the refusal to pay a just debt a just cause of war? Why, then, are not the people making war with the President? For, at the same time that he makes war upon Mexico for the recovery of a debt, he vetoes a bill for the payment of a long-standing claim of our citizens on the government! Why do not the creditors of our repudiating States make war upon them? How false, too, the plea that Texas extends to the Rio Grande! If so, why did the Texans flee before the army of Gen. Taylor? Wherefore all the "treason," and bloodshed at Santa Fe? In view, then, of these facts, are we not forced to the conclusion that there is a fearful want of a proper appreciation of right, and purpose to abide by it, on the part of this nation?

Respectfully yours,

E. F. CURTIS.

Saybrook, Conn., Aug. 28, 1847.

The following letter which was designed to be read before the late annual meeting, was, with other business, necessarily postponed.

Church, Politics, Commerce.

Supporting the question, *How far the friend of Universal Liberty may VOLUNTARILY patronize the institutions of his country?* will come in for its share in your deliberations, the writer takes the liberty to present a few thoughts for your consideration. They are not offered as original; call them anepitimized compilation.

The Ecclesiastical, Political and Commercial institutions, are referred to. Those who adhere to any one of the ecclesiastical organizations, for an indirect support to every other, whether they may be at issue on some doctrinal points, they have opinions on common on others. However varied their interpretations of the scriptures, all believe them to be of superhuman origin. Whatever diversity in their conceptions of attributes, they all acknowledge an Infinite Existence. Let this suffice. Precisely the same is true in the Political parties. They differ, regarding men and measures, but they unite in asserting the necessity of government—republican government, and in the right of majorities. It requires therefore, no argument to show that the representative of the majority, is the representative also of the minority.—There is no less diversity of opinion in relation to Commerce. Scarcely two can be found whose ideas harmonize on this subject, throughout, and yet all are in favor of commerce. The details will not be entered upon here; free trade and tariff men may discuss their peculiar theories. The question now to be examined is not so much what are proper commercial arrangements, as what are legitimate, or rather what are not, in a moral point of view, articles of lawful commerce.

Attention having been called to the identity of all who are constituents of either of the three departments, let us not fail to observe how intimately the three are connected—how almost inseparably blended together.—Is it possible to withhold patronage from one of them while countenance is given to the others, or to either of them? Do they not agree that man may oppress, enslave, and kill his fellow man? Who can deny it?—However predominant and pervading the religious sentiment may be in some minds; however biased others may be on account of their political predilections; verily believing that there can be nothing desirable secured unless their party is in the ascendant; however absorbed others may be in accumulative pursuits, leaving them neither time nor inclination to enquire, not only whether the rules of trade are adjusted on a moral basis, but whether the articles of trade are prohibited by moral principle—notwithstanding all this, is it wonderful that there should be independent, conscientious spirits, who feel responsible for a course of action, the result of their own rational convictions, who cannot give their sanction to either of the institutions under review? Such there are, and their number is believed to be on the increase, in the exact ratio of preception that their interest and duty are with truth and right, come what may of existing associations, or however it may conflict with long held opinions, or popular usage. These have been, in derision, called "Come-outers;" they object not to the designation. They not only defend their course, but they earnestly urge it upon others to investigate their reasons for secession.

Those who leave the church say that in many organizations, their code, creed, or discipline permits them to hold slaves; to determine the death of a fellow being for what law calls crime; or shoot him on the battle field without alleged crime. Radical come-outers say they cannot unite with any of them for such coarse organizations, and very many individuals in others, protest against all this as anti-christian they do not repudiate

the church. Even when entire congregations declare for liberty and peace, and refuse to "fellowship," as they call it, those who have not made similar declarations, what comes of it? Do they advance a step before reformers without the pale of their organization? No. They are far behind, theirs is *act* anti-slavery, anti-war, &c., and they are not slow to stigmatize those who are in the lead as ultraists, fanatics, and—perchance as infidels. They see distinctly that the *positive* pro-slavery position of other organizations is fearfully wrong, but their own *negative* position they justify, not that they are perfectly satisfied with it; not that they can sit at ease in their inactivity, but the church requires no more, and as a church will permit no more, and they have too much undefinable faith in it, and too little in moral principle to leave the paralyzing influences of the one for the energizing influences of the other. Theirs, says the come-outer, is a mild feature—individual of the church aggregate—a component part of the church aggregate.—They tell no better story of government. It is, say they, "A covenant with death and an agreement with hell;" all its powers mental and physical are pledged to retain the slave in his chains, the hangman on the scaffold, and the soldier with his equipments, that he may do deeds of death whenever called upon. All this is abhorrent, say they, to our sense of justice, our benevolence—in a word to everything we recognize in, or out of ourselves, that deserves to be called humane or good; we cannot be participants; we must protest against it unequivocally, unceasingly, and most emphatically. We not only protest against church and state on their own demerits, respectively, but there is a coalition which gives to them immense, unparalleled control. The church praises and prays for the state, in peace and war; in its guarantee of slavery no less than under its professions of freedom; and the state in return protects the church. There is no hope for the slave while these institutions are venerated and obeyed; when they lose their influence and power the day of his redemption will have come—his shackles will fall.

Some who are come-outers from the church, continue to be politicians, and the contrary, but so far as known, the foregoing are the leading reasons offered by each. Our commercial relations remain to be examined; and why, it is asked, do they claim a less portion of the moral reformer's attention? Is it that they are less direct in their operation? Less sustaining? Less exciting? Or requiring more self-sacrifice?—What can be more direct than the revenue derived from imports? Are they not the main source of pecuniary support for the slave making, life taking government under which we live? Does not he who pays one dollar of duty give direct aid to that amount in support of a government sternly repudiated by the come-outer? Is it not as effectual support as, in case the revenue laws were substituted by direct taxation and when called upon by the collector the taxpayer should be informed that one half was for the support of the civil, and the other half for the military power, and both to perpetuate slavery, a cherished, specially protected institution?—Can any one point out—can he perceive a difference, except that the payment of the duty is voluntary, of the tax imperative? He may refrain from the purchase of the articles on which the duty is imposed; he cannot refuse the tax demand.

Our commercial relations are less exciting than either the political, or ecclesiastical questions, but not for that reason of less real import to individuals in perfecting moral character and securing the answer of "well done," to those who are faithful to their convictions;—for those who may find their steady adherence to principle inasmuch as appetite, taste and purse are put under requisition. In the existing state of things, our bibles cannot be furnished with as many delicacies, our dress cannot be as neat, if we bear testimony against chattel slavery by abstention from the products of slave labor, and the cost of living will be greater; do these considerations deter us? Is it meet they should? The position these questions place us in, is one from which there is no escape. Can the come-outer hold a slave? No! Is the indignant answer. Can he give evidence in a court of law that he is a slave? Can he arrest the fugitive and send him back to his claimant? Or can he take the slave into his employment by contract with the owner to whom the slave's wages are stipulated to be paid? The same stern No! will be the answer to the questions severally. After this interrogatory course, it might be deemed an insult to ask, Can he compensate the owner for retaining the slave in his condition? as it would indicate a doubt of his sanity or sincerity; and yet does not he who buys the products of slave labor, knowing them to be such, absolutely and directly, pay the slave owner for keeping the slave? That there is a necessity for putting such a question in this stage of the A. S. enterprise, is painful and humiliating; that they who have taken higher, and still higher ground in their conflict with earth's greatest wrong; who have been holding up the torch light of truth by which others were enabled to distinguish the true and the false—that these pioneers should have overlooked the simplest, the most obvious, and it may be most efficient instrumentality in the great reformation they had in

view, has become cause of stumbling; and that some who once affirmed the accessory as guilty as the principal, now exonerate him, has become cause of distrust. Perhaps it is well; there is such proneness to look to guides—to teachers, instead of ourselves, that occasional lessons on human fallibility may be essential for our instruction. Time it is that we cease to be led; if we see the way, we should move in it, though it place us in the lead. He who has a fixed position—who rallies to a dogma or set of dogmas—"thus far shall thou go and no further," virtually denies the law of infinite progression, is a sectarian or partisan, and on the highway to demagoguism. Though he may have run well for a time—may have rendered greater service than any other, cannot longer serve a cause if his fixed position tends to retard others, who see further and higher.

ANTI-SLAVERY BUGLE.

SALEM, SEPTEMBER 17, 1847.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Anti-Savery Meetings.

S. S. FOSTER & LEANDER HATCH will attend Anti-Slavery Meetings, at

Columbia, Lorain co., on Saturday and Sunday, 18th and 19th, commencing at 2 P. M. on the 18th, and 10 A. M. on the 19th.

Onsted Falls, Cuyahoga co., Monday and Tuesday, 20th and 21st, commencing at 2 P. M. on the first day and 10 A. M. on the second.

Birmingham, Erie co., Thursday, the 23rd, at 2 P. M.

JAMES W. WALKER and JOHN R. BOWLES will attend meetings at West Brookfield, Stark co., on Sunday, the 26th, at 10 A. M.

Fulton, Stark co., on Monday, the 27th, at 10 A. M.

Congress Township, Wayne co., on Tuesday and Wednesday, 28th and 29th, at 2 P. M., on the first day, and 10 A. M. on the second.

Harrisville, (Lodi) Medina co., on Thursday and Friday, 30th Sept., and 1st October, at 2 P. M.

Sullivan, Ashland co., on Saturday and Sunday, 2nd and 3rd Oct., at 2 P. M. and 10 A. M.

S. S. FOSTER, L. O. HATCH, J. W. WALKER, and J. R. BOWLES, will attend the following Anti-Slavery Conventions:

Fitchville, Huron co., October 5th & 6th. Savannah, Ashland co., " 7th & 8th. Ashland, " " 9th & 10th. All these meetings will commence at 10 A. M.

SAML. BROOKE, Gen. Agent.

Garrison and Douglass.

These friends of the slave are now on their homeward-way. During their sojourn of four weeks in Ohio, they have accomplished much. Their labors have been incessant, and the meetings they have held generally large and interesting. We regret that their stay was so short; three months would not be more than sufficient time for them to visit such points in the State as seem to demand their presence. They have hardly been long enough in the West to see the lay of the land, a more protracted stay and further labor would impress upon them more deeply the vast importance of this field of moral reform.

Circumstances were peculiarly favorable to their visit. The people had become somewhat familiarized to the idea of a dissolution of the Union, the mere mention of it had ceased to frighten them from their propriety; and the accusations brought against the church, of its being a Brotherhood of Thieves, had been repeated so often, and accompanied with such an abundance of overwhelming proof, that it contained nothing had become so accustomed to hearing Disunion and Come-outer doctrines uttered with the harshness and sternness of Luther's reformatory spirit, that when Garrison and Douglass came, they appeared, by comparison, the Melancthons of the cause. In the East, we had been accustomed to hear Garrison denounced for his harshness, but here he has been almost universally commended for his mildness. There, a man who swallows Garrison—to use a familiar phrase—can swallow anything, but it is not so here.

The favor with which he was received, was owing, in part, to the fact that his enemies had painted his character in colors too dark even for honest, orthodox bigots. He had been represented as so thoroughly infidel, so utterly depraved, as to be second only to the Father of Lies himself. When those who had been deceived by tales like these, saw and heard him, their own hearts confessed them for their injustice toward him, and made them more willing to receive the truths that he spoke. He has thus been en-

abled to do away much of the prejudice that existed against him and against Garrisonian Abolitionism. Thousands saw that the infidelity which the churches so much dreaded in Garrison, was simply a denial—and upon good grounds—of their christianity, and a faithful exposure of their corrupt practices. God speed such infidelity, until the land shall become filled with it, and christianity is triumphant. We should rejoice if Garrison could traverse the entire West, so that the people—not the Divines, the Rabbies, but the people—could have an opportunity of understanding what kind of infidelity the church so mortally hates, and is so earnestly laboring to destroy. Let them understand that it is an infidelity that demands for all men equal christian rights and privileges—an infidelity that is opposed to wholesale man, that abhors a system of wholesale concubinage and prostitution, and denounces the selling of babes—an infidelity that insists upon the duty of all to labor for the promotion of peace on earth, for the establishment of god will among men. Let the people but understand this, and they will fling their old, moth-eaten religion to the moles and the bats, and embrace the infidelity that the Jewish religionists of eighteen centuries ago crucified Jesus for teaching.

Previous to the arrival of our friends on the ground, there was far less bitter, personal prejudice manifested toward Douglass than Garrison. He was better known and better appreciated, and his previous visit was favorably remembered. Many who never before listened to a colored man, were delighted with his eloquence, and were self-condemned for the scorn and contumely with which they had treated those whose complexion was not of the purest Anglo-Saxon tint. They saw in him an evidence of what the colored man might become if his mind was left even comparatively free to grasp the knowledge that surrounds him; for upward and onward, against difficulties the most formidable, has Frederick Douglass steadily pursued his way, and now occupies an eminence which but few white men, with all the facilities for education at their command, can hope to attain. We wish that he could thoroughly canvass Ohio—visit every city and village in it. The result of his labors would be seen in a speedily regenerated public sentiment, and in the erasure of the Black Laws from the statute book of the State.

The strength of our friends, brief as it has been, has vitiated the hands of the Abolitionists and done much for the cause of the slave. And it behooves all of us who are left on the ground, to see to it that their labors shall not be lost, but that humanity shall receive the full benefit of their efforts. Their presence has given an impetus to the anti-slavery cause which should by all means be continued.—The aid they have rendered should not cause us to relax one iota in our exertions, but rather stimulate us to greater sacrifice and labor for the promulgating of true principles, for the increase of practical righteousness.

Good and Bad.

The Constitutional Convention of Illinois, inserted the following provision in the New Constitution about to be submitted to the people:—

"Any person who shall, after the adoption of this Constitution, fight a duel, or send, or accept a challenge for that purpose, or be aider or abettor in fighting a duel, shall be deprived of the right of holding office of honor or profit in this State, and shall be punished otherwise in such other manner as is or may be prescribed by law."

This would seem to indicate progress, but what shall we infer from the subjoined infamous clause?

"The Legislature shall pass laws with adequate penalties, preventing the intermarriage of whites and blacks, and no colored person shall ever, under any pretext, hold any office of honor or profit in this State."

Now we should like to know what business that Convention had to meddle with marriages in this way. The members of that body have no more right to say who shall not than who shall marry, and in framing a set of fools they would look like in a pretty Constitutional provision compelling all black-haired and red-haired persons to marry, and lead men to have short women, and fat men lean women.

The colored women of Illinois must be remarkably attractive, or it would not be found necessary to pass laws prohibiting white men from intermarrying with them; or else the colored men must be so irresistible, such formidable rivals, that the jealous whites have to invoke the aid of the law to give success to their love-suits. Which supposition is true?

The latter part of the last quoted clause is just what we might expect from pro-slavery Illinois—just despotism enough for her. The only certain punishment which the proposed Constitution would inflict upon the duellist, is depriving him of the right to hold any State office of honor or profit; and as the same punishment is prescribed for every man who has a colored skin, we cannot but infer that these sagacious regard it as criminal for a man to be born black, as to kill another in a duel. If the State government is to be organized and conducted on this principle, we shall expect soon to hear of an Illinois Grand Jury presenting the Creator of man as a nuisance, inasmuch as he will persist in creating men with colored skins. He who insults and oppresses a man because he is black, does not so much treat him with scorn and contempt, as he does the God who made him.

New Books.

We have on hand a number of new works, some of which we designed noticing ere this. Among them are—

The Life, Travels and opinions of Benjamin Lundy, including his journeys to Texas and Mexico; with a sketch of contemporary events, and a notice of the revolution in Hayti. It is a handsomely bound volume of 316 pages, is embellished with a portrait, and contains a map of Texas, California and Mexico. Price 60 cents.

Narrative of Wm. W. Brown, a Fugitive Slave, written by himself, and comprising 110 pages; together with a well executed likeness of the author. This volume is written in a plain, simple style, without any attempt to make it seem what it is not. The incidents related are interesting and well told, and are valuable, especially coming as they do from one who has himself been grinding in the Southern prison house. We wish the three millions now in chains could each and all scatter their narratives throughout the land, so that the people might better know the character of the curse they are hugging to their bosoms.

Price of Brown's Narrative 25 cents bound in leather, and 25 cents in paper.

The Anti-Slavery Alphabet. This little work is one which every child learning its A B C's ought to have. It teaches truths far more important than those which are generally found in such books. We ever thought it a matter of very great moment to teach a child that—

"A was an Archer, and shot at a frog,"

Or that—

"B was a butcher, and kept a great dog."

But this little book contains something that every child should learn. Take the following as a specimen:

"A is an Abolitionist—
A man who wants to free
The wretched slave—and give to all
An equal liberty."

"B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you."

"C is the Cotton brother, to which
This injurious trade's driven,
Where, as the white man's slave he toils
From early morn till even."

"D is the Driver, cold and stern,
Who follows, whip in hand,
To punish those who dare to rest
Or disobey command."

There, we will venture to say, that these verses embody more important, practical every-day-needed truths in relation to slavery than the American Church dares to teach.

Those who wish to have the alphabet can procure it for 12½ cents.

Phillips Review of Spooner. Price 18¢ cents. This has been noticed before, and should have an extensive circulation.

Portraits of Garrison and of Lucretia Mott. A few on hand—those who wish them had better apply soon.

Barleigh's Death Penalty. The best work against the Gallows yet written. Price 25 cents.

Christian Non-Resistance, by Adin Ballou. Price 37½ and 50 cents.

Our First Page

Is this week, mainly occupied by Southern documents. The letter of General Houston will fill an important page in the yet unwritten history of the Texas conspiracy. The developments of that nefarious plot, by which Mexico was robbed of one of her fairest provinces and this country cursed with its annexation as slave territory, is so gradual, and the American people so prone to crouch at the feet of their domestic tyrants and kiss the hand that has smitten them, that we sometimes fear it will be a long time before they can be fully aroused to a sense of their degradation, and have the spirit of their lost manhood rekindled.

Then on the other hand we have words of cheer, "Politics in the South"—which we copy from the National Era—are full of encouragement to the anti-slavery reformer. The oppressors tremble for their power, and their cry is "What shall we do to be saved?" To be saved, not from their sins, but in them. The patterning rain drops, which fall were scarce heeded a short time since, have now increased to such a mighty deluge that the old land marks are being swept away, the earth is being flooded with the waters, and the oppressors are vainly looking for an ark of safety to which to flee.

What shall we do to be saved? "Dissolve the Union!" cries the Charleston Mercury. "Amen!" responds the Hamburg Journal, and amen! say the Abolitionists, for they have the testimony of a distinguished Southern statesman that "a Dissolution of the Union is a dissolution of slavery." "Elect General Taylor" urges another, "Call a Southern Convention" suggests a fourth. These signs of the times are truly cheering, for they are indicative of the growth and power of an anti-slavery sentiment, which, like a little leaven is leavening the whole lump. These ebullitions of feeling coming up from Southern politicians are the encouraging results of a long protracted system of agitation. The dead sea of apathy and indifference has been ruffled, and the South driven to devise measures for self-defense.

So far, so good. The work is not yet accomplished, the people must be thrust deeper, abolitionists must continue to agitate, agitate, agitate.

To Correspondents.

O. P. R. Left on the 15th—will stop at Buffalo a few days.

G. D. J. Hope he will forward the articles immediately.

J. M. McK. Did he send us a package? One came to hand lately which we supposed was from him. What disposition shall be made of it?

J. E. P. On file for insertion.

E. M. B. The writer is mistaken if he supposes his article to be poetry. We were taxed five cents postage on it.

Horatio. Shall probably find place for him.

"Scribes, Pharisees, Hypocrites."

The 2nd Baptist Church of Salem—the anti-slavery church we mean—it will be remembered, recently refused admission to those who wished to give a concert of anti-slavery and other moral and reformatory songs. The piety of its members, doubtless, would have been exceedingly shocked by such a desecration of their house—their religion was too holy thus to be trifled with; but on Monday night last their doors were freely opened to a blind harper, who performed Waltzes, Quadrilles, and other pieces which, we suppose, were more in accordance with their ideas of religion than are anti-slavery sentiments.

The secret of their conduct is probably to be found in a reply made by a friend of ours to one who asked what was the reason the Baptists had acted so wickedly. "They know," said he, "that Waltzes and Quadrilles will not hurt their church, but that anti-slavery will dash their corrupt organization to pieces."

MERCER COUNTY DEMOCRACY.—At a Democratic (?) Convention held in Mercer county, Ohio, on the 21st of August, the following resolution was adopted:—

Resolved, That we approve of the decided stand taken by the Democracy of Ohio against negro privileges within our borders, and that we will cast our vote for no man who is an abolitionist in principle, or in favor of repealing the black laws of this State.

Judging of the Democrats of Mercer by the above specimen of their political principles, they are a set of ignoramus who have as little knowledge of human rights, as the Emperor of China has of "the outside barbarians," and are probably as much puffed up with self-conceit as is the "Brother to the Poor."

Ungrateful mortals! We wish they were half as Democratic as the Bey of Tunis. Nicholas of Russia is a "Democrat dyed in the wool," compared with them.

JOHN P. HALE.—A recent number of the Emancipator contains a long leader, advocating the claims of John P. Hale to a nomination for the Presidency by Liberty party. What can be the reason that party turns away from its own leaders and looks to the Independent Democrats for a Presidential candidate? Has it in its ranks none so honest, none so capable, none so available as John P. Hale?

Alas! for the glory of the party, when it marches to the field under the banner of a stranger chieftain! And yet, we suppose, it will continue to swell, and strut, and swagger, and put on all the airs of a political party, even though it may not be able to raise a Presidential candidate without borrowing from the Independents.

A CREEPING FACT.—The Despotism of the Old World appears to be more favorable to the equality of man than the Republicanism of the New. Late advices from Europe bring intelligence of an act on the part of the King of Denmark, which should put to blush the Democratic slave-mongers of this land. On the 28th of July, he issued a decree declaring that all persons here born in his dominions should be born free! and that twelve years after that time—July 28, 1859—all those held as slaves should go free, and that no compensation be given to their owners.

Thus is the work of emancipation progressing, and kings and despots are abolishing a slavery that republicans protect.

WHAT'S IN A NAME?—The Cincinnati Herald is out in favor of a new name for Liberty party, or The Liberty party, as some of its friends have insisted it should be called. "INDEPENDENT DEMOCRAT," it is suggested, will sound quite as well as Liberty party man; and, as their is a great probability that the leader of the Independent Democrats, No. 1, will be Liberty party's nominee for the Presidency, there is certainly a show of propriety in the latter assuming the name of the former. Whether Hale and his friends will fancy such an unceremonious appropriation of their name, is perhaps a matter of small importance to the Independent Democrats No. 2.

SALEM A. N. SEWING CIRCLE will meet at the house of Jane Treasott on next Saturday afternoon. Hope there will be a large attendance. The women of Ohio, we think have much cause for encouragement, in view of the results attending their recent efforts.

FREDERICK DOUGLASS.—It will be seen by a Prospectus in another place, that this eloquent and devoted advocate of the slave's cause, is about to commence the publication of an Anti-Slavery paper in Cleveland.

Social Influence.

Of the available means for promoting reform we know of nothing more important and efficient than a well directed social influence.

The public speaker has his sphere and work, and the writer has his. The magnitude of these we admit, and would withdraw none of the supports which give vigor to these modes of operation, nor lessen them in the esteem of the people. They are necessary, and fill a space which nothing else can occupy; but neither these nor any other appliance can be substituted for the social power which is perhaps the most effective engine which can be directed against wrong.

We fear this field of effort is too much neglected by abolitionists. Faithfully worked, it would bring forth a most abundant harvest of good fruits.

There are thousands of minds which can be reached through no other channels. They read no anti-slavery journals or books; they listen to no speeches, and attend no meetings. They get all the information they have on the subject of slavery through false or perverted mediums, and are consequently full of prejudice and blinded by misstatements. A selfish and time serving gross has scattered its falsehoods and evil rumors among them; a cowardly and hollow hearted priesthood have performed their solemn societies over them to sanctify, in their eyes, the abominations of the land, and it is no marvel that they are blind and misled. But they are neighbors, friends, acquaintances, brothers and sisters, and through these relations they can be reached. They will not meet you in the anti-slavery convention, but they do meet you around the social board, in the family group and the friendly circle, or in the travel and business of life.

Carry the anti-slavery convention there. Let the fire it has kindled in your heart warm those who have not felt its genial glow. Remember there the bondman to whom the joys of the family and social delights are so few and fleeting. You are there, his counsel to plead against ignorance and selfishness; a commissioned advocate for Liberty, rove not, for the love you bear to man and truth, and your longing for a world of harmony, prove not unwelcome to the holy trust reposed in your hands. Speak for the slave. Identify yourself with him. Make your personal influence, all the love you have gained and the esteem and admiration which have been given you, with what of knowledge and fact, argument and tender appeal, pleasantry and winning address, or needful rebuke, you can command—make them all allies to the weak and defenceless slave. Personal affection or the intimate persuasion and appeal of friendship will often open avenues to the heart which eloquence and logic can not enter. You can come nearer to your neighbor's soul—can enter into his feelings and meet his difficulties as no public speaker can, and as no book will do.

If you can soften some old prejudice, or awaken a sleeping conscience, plant some new truth-germ, dispel misapprehensions or ignorance, enkindle a warmer sympathy, or even rouse attention to the subject, in but one mind, and that the mind of a child, you have done a good work—a work whose results you cannot compute. You may have opened a fountain which shall be the blessing of the world. We would not have abolitionists discard society or act as a temporary discipline, it is useful for themselves, but we would have them go among their fellows, as abolitionists, burning and shining lights, to dissipate the darkness in which the people are stumbling. They should rather seek than avoid companionship with men, that they may enlighten, and humanize, and beautify society. This they can do with no compromise of principle and with gold to themselves. They will need seasons of solitude and self-culture, stilling the busy of the night, the deep forest or the mountain, or the quiet of the solitary chamber; to renew their exhausted life-stream and refresh their wearied spirits; but as it was with Jesus, should it be with us; this retirement should be a preparative to the coming labor and duty abroad.

For this service every abolitionist should be thoroughly furnished with all the information relating to the subject which is within his reach. We should not feel that time and money spent in thus supplying needful knowledge are wasted, or that because we are already convinced we need not read and hear no more on the question. With all your conviction and fervor, by increasing your knowledge, you increase your power and usefulness. Every friend of the slave must remember that he is an agent of the cause in his own sphere, and that his efficiency depends much upon his ability to impart knowledge to others. Timely facts are often the best arguments, and there is no danger that we shall be too well furnished with them.

The people need the facts of the character of slavery, its past history and present workings, on slave and master, and the emanation and church, of their own responsibilities and duties toward it, the results of emancipation, the progress and influence of the present anti-slavery movement, and many kindred topics. Are you, at brothers and sisters, doing what you can, at all times and seasons, to give this information and enforce its testimonies by proper examples and appeals? So intimately is this question associated with almost every important subject, political, commercial or religious, which commands popular attention, that we have no means for forcing upon the attention of others. It forces itself before us and it is only needful that we should accept each opening as it offers to speak. So many and constant are the ways in which it excites attention and discussion that it rather needs watchfulness to avoid the subject than to meet it. It only needs courage and vigilance, and fidelity on our part to make every new incident and fact which transpires, in the conflict between slavery and freedom, tell on the side of freedom, and hasten the downfall of slavery.—Pa. Freeman.

THE WILMOT PROVISION.

"Provided, That there shall be neither Slavery nor involuntary servitude in any territory on the Continent of America which shall hereafter be acquired by or annexed to the United States, by virtue of such appropriation or in any other manner whatsoever, except for crimes whereof the party shall have been duly convicted. Provided also, That any person escaping from that territory, from whom labor or service is lawfully claimed in any one of the United States, such person may be lawfully reclaimed and carried out of such territory to the person claiming his or her service."

From the Cincinnati Herald.

The Randolph Negroes.

Mr. Burton.—It is well known to most of your readers, that Judge Lee purchased a certain quantity of land in Mercer county, for the purpose of letting there the family negroes of the late John Randolph of Virginia, and that the negroes were prevented by a mob from effecting a settlement. In consequence of this high-handed act of despotism, it was thought most advisable by the friends of the negroes to avail them of the opportunity of those who were willing to receive them. They were soon scattered over a large tract of country, chiefly in Miami and Shelby counties.

Several families of late have united together for the purpose of purchasing land, whereon to live and support themselves. But difficulties have arisen, and objections are urged from quarters least anticipated. Some eight or ten families selected a tract of land in Clarke county, but in consequence of the same spirit of mobocracy, which prevented them from settling in Mercer, they were compelled to leave. Since this event the same company of negroes have attempted to effect a purchase of land in Union township, near Milton, Miami county. But even this event has ruffled up the spirits of the citizens. The neighborhood of Milton, be it remembered, is settled chiefly by members of the Society of Friends—a class of persons who have in all time professed to be the friends of this degraded part of the human family. It might, therefore, be expected that these persecuted negroes would find a shelter here, and be welcomed to their homes, but they do not meet with such a reception. Facts show that they cannot live without molestation even in that neighborhood. This company of negroes deposited their money, amounting to \$2000, in the hands of Elijah Coates, Andrew Stephens, and G. W. Deacon, for the purpose of securing a tract of land. This fact was no sooner known than a certain class of sensitive individuals, constituted themselves into a committee of public safety—they forthwith selected one of their number to visit the above named friends of the negroes. He called in person, and notified the three gentlemen who had tendered their services to the negroes on the land, that if they settled the negroes on the land, they would endeavor to expel the blacks, by process of law.

Another case of oppression took place between Covington and Piqua. The facts are as follows. A short time since a certain company of land of Samuel Jay, and commenced to build three cabins thereon; they had no sooner completed them, than some malicious persons, in the darkness of the night, levelled them to the ground. The negroes again built them up, and no sooner was this accomplished than a second attempt was made to destroy the fruits of their labor. One night three large trees were felled upon the cabins, which entirely demolished the buildings, shattering the logs and scattering them in all directions. Similar acts of wanton villainy have been perpetrated in other places, but these will suffice to show the diabolical spirit which is raging in this our land of nominal freedom.

There is another circumstance worthy of notice, as it shows a degree of despicable meanness, which it is impossible to surpass. These negroes, from their ignorance and want of knowledge of the world, are frequently made the dupes of their white brethren. For example, a negro desires to purchase a horse; a white stranger proposed to accommodate him with one; the negro, unacquainted with the value of the animal, depends upon the honesty of the seller, thus frequently paying three prices for an article. A horse was sold a few days since to one of these negroes for \$15, and I am credibly informed that the animal would not under ordinary circumstances bring a cent more than \$15. Other articles are frequently purchased by them, in like manner. The fact is, Mr. Editor, that our anti-slavery friends do not do their duty. If they would fling themselves into the breach, and expose the wretched operations of their white neighbors, these events would not so frequently occur. There is a great lack of moral courage, amongst our anti-slavery friends, they seem to dread popular opinion—blacks, as if their characters would be contaminated or their business injured.

From the best information I can receive, it is evident that if the friends of these negroes do not soon take upon themselves to act as agents for them, the money which they are already in possession, will soon be squandered and lost. Every day their condition is getting worse; let responsible individuals offer their services to them, place their money at interest, or buy land for them. It is a fact beyond dispute, that the great body of them are not capable of making a judicious outlay of money. Something must be done, and that shortly. Who will act in their behalf?

It is alleged that these negroes are an ignorant class of persons, that to permit them to settle amongst us, is to invite destruction. The same objection might frequently be urged against our foreign population, and against the settlements of foreigners, who are no way superior in point of intelligence to these Randolph negroes, and not half so cleanly in their habits; but yet these aliens were foremost in expelling the native born sons of America from settling on their own lands. There is a great virtue in a white skin. It is a strange sort of liberty which denies to an American born the right of occupancy, and confers it upon aliens.

Should other developments take place in relation to this matter, I will advise you of them. Yours, &c.

Justice.

RUNAWAY SLAVES.—We find the following paragraph in the South Bend (Indiana) Register of the 26th ult:

A few days since several Kentuckians, who were searching for their runaway slaves, found that one of them was in the employ of E. P. Judson, Esq., of Bristol. They accordingly obtained access to his house very early in the morning, took possession of the negro and handcuffed him. The noise awakened Mr. Judson, who came down, but the Kentuckians were for making fight at him, presenting a loaded pistol, &c. As soon as it could be done, however, writs were served upon them for breaking into the house and for assault with intent to kill. The upshot of the matter was that through some informality the negro was released, and departed for some other region, while the chivalrous Kentuckians were bound over to court in the sum of \$200 each, bail for which they obtained only leaving that amount of money as security. At Casopolis another lot of these hunt-

ers were stopped in their efforts to take back some runaways and were obliged, to save themselves from trouble, to back out and call it a drawn game, leaving their slaves to the liberty they had achieved.

HOW THEY LIVE.

Dickens, who receives such immense sums from his publisher, barely keeps himself out of prison. Eugene Sue spends thousands every year in painting and statues, and objects of his works. Thiers wastes his great income from his works, in giving magnificent parties in his splendid Hotel in the Place St. George—and Victor Hugo, who was made Peer two years since by the Citizen King, lavishes the fruits of Notre Dame and other great masterpieces, on old gothic furniture, and other old rubbish, for his mansion in the Place Royale.

Several persons from Virginia who learn are now in this city in pursuit of fugitive slaves. We believe they are from the neighborhood of Winchester. Slave property must be rather insecure. By the way, there should be some new and practical legislation in relation to the capture of slaves. The late melancholy affair at Carlisle, the difficulties at Hollidaysburg, and the disturbances which have frequently occurred here, are strong arguments for a new mode of proceeding.—Pittsburg Gazette.

PROSPECTUS

FOR AN ANTI-SLAVERY PAPER.

NORTH STAR.

FREDERICK DOUGLASS proposes to publish in Cleveland, Ohio, a WEEKLY ANTI-SLAVERY PAPER, with the above title.

The object of the NORTH STAR will be to attack Slavery in all its forms and aspects—advocate Universal Emancipation—exalt the standard of Public Morality—promote the Moral and Intellectual Improvement of the COLORED PEOPLE—and hasten the day of FREEDOM to the Three Millions of our Enslaved Fellow Countrymen.

The paper will be printed upon a double medium sheet, at \$2.00 per annum, if paid in advance, or \$2.50, if payment be delayed over six months.

The names of subscribers may be sent to the following named persons, and should be forwarded as soon as practicable:

FREDERICK DOUGLASS, LYON, MASS.
SARAH BROOKS, Salem, Ohio.
M. M. DELANY, Pittsburgh, Pa.
VALENTINE NICHOLSON, Harveysburg, Warren county, Ohio.
JOEL P. DAVIS, Economy, Wayne co. Ind.
CHRISTIAN DONALDSON, Cincinnati, Ohio.
J. M. McKIM, Philadelphia, Pa.
AMARANTY PAINE, Providence, R. I.

Newspapers wishing to exchange with the North Star, will please give a few insertions to the above, and forward a paper containing it to the North Star, Cleveland.

GREAT CONVENTION!

"Blessed are the peace makers, for theirs is the kingdom of Heaven."

Believing that a mere profession of Christianity without a practical illustration of the divine principle taught by Jesus, in our actions, will make us only more obnoxious in the sight of God, and go to condemn rather than save us; and to promote the cause of "peace on Earth and good will to man," it is proposed to hold a Convention at Randolph, Portage Co., Ohio, on Thursday and Friday, the 14th and 15th of October, commencing at 10 o'clock, A. M., for the advancement of this exalted principle.

The present is no time for the opponents of war, murder and physical punishment to be lethargic, whilst the war cry is heard on almost every breeze, whilst this Government is making repeated demands for more men for the Mexican butchery, whilst thousands are ready, eagerly and anxiously waiting an opportunity to commit deeds of darkness and foul daring, that they may glut themselves on the blood of their innocent and inoffensive neighbors; whilst the most diabolical crimes may be committed under the sanction and with the entire approbation of this Government, if they are sanctified with the imposing title of War. Whilst all these and more, are being continually committed, it is folly to be the friends of peace to be slumbering on. Shall it be said that we are less active in the work of reform, than they in evil doing, if not, then each of us must feel that we have a work to do, and be calling to it.

Let us come to it in all numbers, and with a spirit that will make the wicked tremble; that they may know that we are determined, and having truth on our side we must and will succeed, come what may.

Our friends S. S. Foster, J. W. Walker, and several others will be present and add their influence and power to the meeting, and assist in the deliberations.

Elizabeth Steadman, Randolph,
Truman Case, do
Wm. Steadman, do
Amos Dwyer, Oberlin,
Samuel Powers, New Lisbon,
K. G. Thomas, Marlborough,
Rebecca S. Thomas, do
Lot Holmes, Columbiana,
Samuel Brooks, Salem,
Lewis Morgan, Marlboro,
Lynnan Peck, New Lyme,
Joseph A. Dagdale, Green Plain,
George Garrison, New Lisbon,
Wm. B. Irish, do
M. R. Robinson, Marlboro,
Oliver Griffith, New Lisbon,
Eliza Holmes, Columbiana,
Esther Richmond, Deer Creek,
J. F. Smalley, Randolph,
Charles G. Smalley, do
L. G. Hubbard, do
Louisa P. Ladd, Randolph,
Sophronia C. Smalley, do
H. D. Smalley, do

In accordance with an arrangement made by the Executive Committee of the Western Peace Society, the morning meeting of the second day will be occupied as the Anniversary of said Society, at which important business will be transacted.

K. G. THOMAS, Secy.

Receipts.

S. J. Schooley, New Garden, Ia., 1.00-110
Chas. Coale, New Brighton, 1.50-156
Comly Tomlinson, Mt. Pleasant, 1.50-156
Eliz Scott, Marlboro, 1.50-151
Jesse Bishop, do 50-133
A. Keisum, Cherry Valley, 75-106
Thos. Rakestraw, Mt. Union, 1.50-156
Cath. E. Ball, Richmond, 1.50-145
David Roberts, Pottersville, 1.50-145
Oscar Elliott, Wilkesville, 38-108
W. A. Bailey, Athens, 75-147
Benj. Snow, Meredith's Mills, 1.50-52
J. A. Barnes, Berlin, 1.00-138
Abraham Wileman, Marlboro, 2.00-124
John Dixon, New Castle, 3.00-181
Jon. Marsh, E. Fairfield, 1.50-156
Abraham Hartwell, 2d, Benton, 1.50-132
Jacob Reader, Hanover, 1.50-160
Jno. Smith, Meers, 1.50-156
J. C. Winery, Salem, 1.50-112
Martha Millard, do 1.50-156
Thos. Sharp, Salem, 1.50-184
Charlotte Smith, Strongsville, 33-81
Piscilla Stock, Richfield, 1.00-94
Geo. Babcox, Yellow Creek, 75-85
S. Hatch, Granger, 75-159
Jon. Foster, Brookfield, 1.50-115
Thomas Cummings, Hickory, 1.50-160
H. J. Knight, Leesville, 62-108
Dr. Wilson, Cadiz, 1.50-156
David Turner, do 1.50-160
S. H. Case, Randolph, 50-113
H. D. Smalley, do 1.50-156
Jacob Taylor, E. Fairfield, 1.50-156
Jno. T. Hirst, Harrisville, 3.00-138
S. Day, Ravenna, 1.50-156
Samuel R. Mix, Rootstown, 1.50-156
J. W. Briggs, Cleveland, 3.00-156
M. A. Bailey, Salem, 1.50-156
Geo. C. John, Somerton, 3.00-124
Allen Linton, New Berlington, 2.50-104
R. B. Edwards, Harveysburg, 3.00-117
Geo. F. Longstreth, Fort Ancient, 1.00-118
Jno. Bissell, Lowellville, 1.50-156
Jno. Sprague, Canfield, 1.50-164
Nathan Trueman, Hanover, 1.50-101
Samuel Johns, Clarkson, 1.50-101
David Brisen, Bloomingburg, 75-135
Edw. Hoopes, Fallston, 1.25-117
Wyatt Steward, New Berlington, 2.50-101
Wm. Payne, Richfield, 75-91
F. Payne, Painesville, 1.00-92
P. McGrew, do 1.50-154
Jno. Amy, Kirtland, 1.50-154
Rebecca Wyman, Painesville, 1.50-159
Justina Spener, Meers, 75-132
P. Buckingham, Parkman, 1.50-104
A. Preston, N. Newberry, 1.50-154
J. A. Briggs, Bissell's, P. O. 75-104
E. P. Bassitt, Cuyahoga Falls, 59-110
P. Bissell, Bissell's P. O., 37-91
Prescott Able, Welshburg, 1.00-62
Jacob Leslie, Northfield, 2.00-125
Timothy Taylor, Twinsburg, 1.50-110
Wm. Swift, Pennfield, 2.00-128
S. P. Wilson, Bath, 1.50-120
Chessman Miller, Bricksville, 3.00-128
Milton Bliss, Chagrin Falls, 2.00-140
Andrew Stanley, Milton, 1.50-140
J. R. Holcomb, Youngstown, 1.50-151
S. S. Thomas, do 1.50-151
David Edgar, Greenville, 1.50-159
Jno. F. Herriott, Hermitage, 1.50-159
Wm. Huffman, Rootstown, 1.50-104
David Davis, Edinburg, 3.00-168
C. Holcomb, Twinsburg, 1.00-143

C. Please take notice, that in the acknowledgement of subscription money for the Bugle, not only is the amount received placed opposite the subscribers name, but also the number of the paper to which he has paid, and which will be found in the outside column of figures.

AMERICAN FREE PRODUCE ASSOCIATION.

The ninth annual meeting of the Association will be held in Philadelphia, on the 14th and 15th of September.

All persons interested in this important branch of anti-slavery labor, are earnestly invited to attend.

ABRAHAM L. PENNOCK, Pres.

SARAH PUGH, Sec.

FONOGRAPHI AND FONOTIPI.

Wm. C. ALEXANDER would respectfully announce to the citizens of Northern Ohio and Western Pennsylvania, that he intends spending some time in teaching the above sciences, and those wishing to obtain a correct and practical knowledge of them can obtain his services on the following terms.

He will visit any town and give a course of twelve lessons to a class and a number of \$30 dollars and his board during the time of teaching. Or a course of five lessons (which will give a knowledge of the elementary principles of the science and enable those attending to complete the course without any further assistance from a teacher) will be given for \$15.

Teachers of academies and other institutions of learning will find it to their advantage to have it introduced into their schools as early as possible.

All communications addressed to him at Columbiana, Col. county, Ohio, will receive prompt attention.

Columbiana, Sept. 4, 1847. 6m

THE SALEM BOOK-STORE

Has recently received considerable additions to its Stock of Books and Stationery from New York and Philadelphia, and now offers to its "friends, and the public generally," as cheap and well-selected a lot as can be found anywhere in the county, to say the least. The subscribers have taken especial pains to ascertain where the best Publications of the day were to be had, as well as the standard LITERARY & SCIENTIFIC WORKS, and now have the pleasure of saying that they have secured an excellent variety of the best and most popular. Also, a full assortment of ECLECTIC SCHOOL BOOKS, lately from Cincinnati.

All orders for Books, singly or by the lot, cheerfully and promptly attended to.

GALBREATH & HOLMES.

Salem, June 4, 1847.

DRY GOODS AND GROCERIES.

Boots and Shoes, (Eastern and Western.) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at

TRISCOTT'S.

Salem, O. 1st mo. 30th.

POETRY.

From the American Review.

Rain.

In the valley I remember,
Where my life's bright morn was glowing,
Sweet May morning!—no December
Wint'ry gales of sorrow blowing;
Wilted daisies!
All was bliss in that sweet vale!

There were gentle sloping meadows,
Where sweet streams went softly gliding,
Sunny glades and forest shadows,
All in beauty there abiding;
Simple swains,
Most of all, I loved—the RAIN!

Summer!—lies the fragrant clover
Where the harvestmen were reaping,
But the morning task is over,
And the laborers are sleeping:
It is Noon,
In the sultry time of June.

'Mid the brook that murmurs yonder,
Deep the weedy ox is wading
To the cool retreat, far under
Where the arching boughs o'er-shading,
Shun the fly,
Tiresome yoke, and burning sky.

Happy valley!—so serenely
Morning's toilsome season closing;
Even the scythe, that mowed so keenly,
Lies and slumbers now reposing;
Hale and bill,
Rural noontide—warm and still.

Long the thirsty fields have waited,
Of refreshing nectar dreaming;
But the tokens have abated,
Every hope fallacious seeming;
Drooping low,
All the harvests mourn the woe.

Voice beyond the mountains!—hearken!
Nature's awful bass is pealing;
Clouds the fair horizon darken,
Over all the valley stealing—
Up! prepare!
There's a deluge in the air!

Now the distant woods awaken,
Where the gusty wind is calling;
Now the nearer trees are shaken,
And the great round drops are falling;
Take the lane!
There will be a drenching rain!

Homestead!—ours was very lowly,
Rafters on the lattice pressing;
Yet though humble, it seemed holy—
For, when God sent down his blessing
From the cloud,
The old roof would sing aloud!

With the Past as memory mingles,
Often yet mine ear is listening
For that anthem of the shingles—
"Hosanna!"—till mine eye is glistening
With its truth—
Gone the music of my youth!

Now descends the brimming fountain!
Window, door and eaves are dripping;
O'er the pasture, up on the mountain,
Scampering cattle soon outstripping—
Onward yet—
All the landscape drowning wet!

Leisure now for jest and story,
Village news, or song, or reading,
Ballad tales of love and glory;
All the clattering storm unheeding,
Let it pour—
Cannot reach the old oak floor!

Peace within that household ever;
Love's sweet rule each breast controlling;
Truth's high precepts broken never—
What though clouds around are rolling—
Let them roll—
The sun's sunshine of the soul!

Matchless Painter!—leaf and flower
All their faded hues reviving,
How the garden brims the shower,
Life and loveliness deriving;
Grove and glade
All in sprightly pearls arrayed.

Even less mournful yon lone willow,
By the churchyard ever weeping;
And the daisies o'er each pillow
Where the blessed dead are sleeping,
Seem to say—
We revive—and so will they!

Yonder, at the Inn, together
Fast a wayside group collecting;
Much discourse of rainy weather—
Idle alarums, idle fretting,
Boy and man
Each predicting all he can.

Hark the ring of happy voices:
Wagon from the school appearing;
How each drowsy inn rejoices,
As the puzzled team goes veering,
Gee, and haw,
With the noisy load they draw.

Slowly evening advances;
Fanny the repent preparing,
Slyly from the casement glances;
Who the youth the storm uncaring
At the gate!

Blushes Fanny—whispers Kate,
Is he stranger worn with travel,
Refuge from the torrent seeking?
Timid looks the doubt unravel,
Looks all eloquently speaking!
Happy guest,
With a welcome so confest!

Earnest he apologizes,
From the mill in haste returning,
(Ah, forgive young love's disguises,
Though it rains, his heart is burning!)
He will stay
Just a moment on his way.

Round the ready board all seated,
Now the fragrant tea is pouring,
And the grateful grace repeated,
Him, all bountiful, adoring,
From whose hand
Showers plenty cheers the land.

Now the motley barn-yard nation,
Cackling, lowing, neighing, squealing,
Crowd at their accustomed station,
For the evening fare appealing;
Hastens Ned
And the poor wet things are fed.

Forth from home the dairy maiden
Bears away her milky treasure,
Ah, too ponderously laden,
Ned will take the pail with pleasure
Through the rain—
Loving Edward—gentle Jane.

Slowly spread the shades of even;
Night on raven wing descended,
Shuts the mighty doors of Heaven;
And the landscape's glory ended,
Ends the Day,
Happy rural rainy Day.

MISCELLANEOUS.

BLIGHTED HOMES.

BY MARY LEMAN GILLIES.

"For heaven's sake do not grumble!" were words uttered in a tone which expressed a sorely oppressed heart. The speaker was a young man, dressed in a fashion suit of working clothes, which though coarse were clean, and could not disguise a fine form. His countenance was mild, grave, and open; his voice deep and touching, possessing those inflexions which belong to strong feeling and a certain degree of cultivation. The woman beside him was a little compact creature, with a pretty face, and piercing black eyes; particularly neat in her attire, and quick in her movements, by which she was every now and then in advance of her companion, whose steady equal pace knew no deviation.

These people were husband and wife, and were returning home together in discourse more earnest than agreeable—one of those events which, in the fluctuations of trade, from time to time occur—a reduction of wages—had tried the temper of the one, and touched the feelings of the other. George and Martha Robinson had been six years married. Their union had been a rare combination of love and prudence; her early fitness had enabled her to bring many substantial comforts to their home, and George, if less provident, had obtained a character for integrity and skill which secured him a preference among employers. They had one child, nearly three years old, and to superficial observation presented a domestic compact of peculiar comfort and enjoyment. But must lift the veil. The source of happiness lies not with externals, it needs no moralist to tell us how inadequate is wealth to its production—how little the glitter of the diamond enlivens the breast on which it glows. In the home of George Robinson, these moral gems, order and cleanliness, had a setting; they were so predominant as to be apparent at a glance, and a stricter observation would have disclosed an admirable system of economy and habits of industry. These were Martha's great requisites, and it is scarcely possible to overstate them, but she deteriorated their value, often nullified their power, by moral deficiencies—deficiencies of those qualities which, though taking rank among the minor essentials of character, are daily items in the account of life that sway the balance to enjoyment or misery. She wanted gentleness of spirit, kindness of temper, and amenity of manner. In the days of her petted childhood, in the brief courtship which had preceded her early marriage, her pettiness had been regarded as wit, her youth and prettiness giving a passport to much that was reprehensible and repulsive. It was thought that her exuberance of spirit and acidity of humor would become subdued and softened by the sobering cares and soothing duties of domestic life. Such did not prove to be the case. The disposition to perceive deformity rather than beauty; to censure sooner than praise; to find out the faulty instead of the fair side of everything, and to extract bitterness rather than sweets, which had once been exercised in a wide circle of family, friends, and neighbors, gained strength in the concentration it experienced after her manner of viewing it, into a mountain grievance, nor when passed away was it forgotten. No moment was calm in which her caprice might not raise a storm, or revive one; no entreaties to let "bygones be bygones" would avail, and often had George Robinson occasion to exclaim with Solomon—"Better is a dry morsel and quietness therewith, than a house full of sacrifices and strife."

On learning the abridgment which their means had experienced, she had instantly launched into a flow of words which tortured her husband's mind and urged him to utter the adjuration just quoted, but she continued her painful and fruitless expostulations till she reached home. With a slow and sad step, George entered; he had the inner man possessed; resignation to the present and hope for the future, which a complacent companion might have easily infused, how might he have shut the door of his dwelling upon the angry world, and realized a little Goshen of his own, for the scene was all neatness, brightness and sweetness; but without the moral charms of cheerful, tender lovingness, it was but the naked trellis wanting the flowers it was fitted to sustain.

The fire had been carefully made up; a gentle stir, and it threw about the room a blaze which glanced upon the well kept furniture, the quiet carpet, the curtained window, while the open door of the adjoining apartment gave a glimpse of the bed with its nice hangings, the child's cot with its white coverlet; turn his eyes where he might, the order essential to comfort was apparent, but did not dissipate the desolate feelings planted in his heart. He sat down by the fire, leaned his elbow on his knee and his head on his hand. His attitude expressed thoughtful melancholy; Martha looked at him, felt a conviction that he was unhappy, and was not insensible to a sympathetic regret; had she gone to his side, put her arm about him, and said—"Dear George, look up, this will pass away and soon," he was the very man to have responded to such cheer, to have seen sunshine behind the cloud; but it was her unhappy habit to rouse him with a sting. Gentleness of manner she was apt to characterize as affectation; expressions of tenderness and attachment as hypocrisy, and thus habituated herself to the reverse.

"I don't see," she exclaimed with a harsh tone, "the use of your sitting moaning there—putting your dirty feet on the fender—you'd take better care had you the keeping of it bright."

With that she untied her bonnet strings with a twitch and turned into the next room. The sharp sound of shaking the dust from her shawl ere it was folded; the abrupt push given to the box in which her bonnet was replaced, were all unnecessary discords, spoiling the moral harmony of her best habits. She returned to the pretty parlor lying on a clean white apron; her cheek was rosy, her hair smoothly braided, her cap, an effort of unexpensive ingenuity, all freshness, and thus, the very type of niceness, she threw a snowy cloth upon the table, on which she made arrangements for supper worthy of a

home of higher pretensions; but her movements were ungentle, her aspect ungracious, and thus all these pleasant properties were robbed of the atmosphere that could alone give them brightness and warmth.

George, under the effect of the homeward speeding had not spoken since he came in; he merely looked up on her briefly telling him if he wanted beer to go and fetch it, and rising he took his hat and went out. He had not proceeded many steps before he overtook and fell into talk with a fellow-workman. The latter was in a state of great excitement; he had just left his home under the influence of strong disgust and excessive annoyance from his wife, a slatternly woman, and he sought relief by indulging in violent invective against her, declaring, with an impetuous oath, his determination to spend half the night at the public house.

"I'll just show her," he continued, "that if she won't make comfort for me at home, I'll make it for myself abroad."

"No no," expostulated Robinson, "you will only make bad worse—you'll take too much and spend too much, Walker!" he added, putting his hand on the shoulder of his companion—"Bessie is a soft, gentle creature—a woman full of kindness; and, oh, God! what a blessing must that be!—Take my advice, Walker, go home."

"Home!" he repeated, "What have I to go home to? There's no fire; the children are all up and squalling; everything at sixes and sevens—in fact, the whole place is in an uproar. No, if she likes to live in a den I don't, and what's more I won't. She'll drive me to something desperate—an untidy, slipshod hussy!"

From this brief interview Robinson returned home with new feelings; the excitement and interest that Walker had created had roused him from the condition of morbid feeling to which he had yielded. He placed the bright pot, with its head of foam, upon the table, and with a fresh eye, as if he then scanned them for the first time, looked upon the appliances to comfort that surrounded him. The room was at the moment vacant, his survey was therefore uninterrupted. His face brightened as he gazed upon the little panorama. During his absence, his slippers had been put before the fire; his house jacket hung on the back of his chair; on another, his clean linen for the next day airing—all spoke the kindness of a woman who yet could rarely utter a kind word. His heart at the moment full of her merits from the contrast that had been forced upon his consideration, would, had he obeyed the impulse of his natural character have led him to seek her and given warm expression to his feelings, but they had been so often checked by her coldness or reversed by her contradiction, that a second nature had superseded, producing habits of reserve and self-restraint. Yet under the existing stimulus he could not quite restrain himself, but going towards the next room, he leaned against the side of the doorway, and said cheerfully—"Come, Patty, I am ready for supper."

"Are you?" she replied, "then you'll have it when its ready for you—so just wait till you get it."

Thus repelled, for her voice was more harsh than her words, he stepped back, but try as he would, he again felt his spirit ebb. He stirred the fire, drew the table closer to him, and strove to feel indifference. In the midst of this she appeared, seated herself at the table, helped her husband, but for-bore to partake of any thing herself. She had a sudden satisfaction in nursing her wayward humor, and knew from experience that it was apt to fly off under the social influence of a repast.

Robinson looked at her clouded face and felt exasperated. He put down his knife and fork, pushed back his chair, and exclaimed—"Now what is the matter with you?"

It must be recollected that Robinson was not only angry but hungry, and the state of physical sensation has no small influence upon the moral feelings; perhaps his wife was not without sharing this uneasy state of stomach; he that as it may, his tones struck jarringly on the quivering chords of her excitable temper; she replied with her usual petulance and flippancy. Words are a general family—one brot another—and to bring the quarrel to a close, Robinson seized his hat, resolved to leave the house. Determined to prevent his egress, Martha threw herself between him and the door; a struggle ensued; he pushed her from him; she stumbled back, and falling over a footstool came violently to the ground striking her head as she fell against the fender.

In an instant, terror and tenderness supplanted rage in his breast. He raised her; the color had forsaken her face, and some drops of blood were trickling from her forehead. After hurried efforts to revive her, he laid her again gently on the floor and flew to alarm his neighbors. These with medical aid and the police, were soon in the place, and the night closed with the wounded woman in a fevered bed, and her husband in the cell of a station house.

It was an agonizing night to both. Robinson, though aggrieved, felt now as if he had been the aggressor, and with the generosity that often belongs to strength, he blamed himself for the deed; violence he had exercised towards a delicate creature, and made a thousand resolves to let her have all her own way for the future. Martha, on the contrary, (really less hurt than was apprehended), bewailed her injuries, vituperated her husband and his sex till she learned that he had been taken charge of by the police. Any real danger to him ever turned the whole current of her feelings in his favor, and absolute force was necessary to prevent her seeking in person to obtain by self-accusation, his immediate release.

This event terminated, like many of a more aggravated character that disgrace the history of some classes of our people; George was liberated on bail, and afterwards, at the candid acknowledgments of his wife, acquitted. But indignant at the public degradation to which, for the first time in his life, he had been exposed, the circumstances made a deep impression on him. The slights of the injury to Martha, removed all his deeper feelings of regret, and her unchanged habits effectually stemmed the flow of his returning tenderness. Affliction has its freemasonry; Robinson and Walker became confederates under the sympathetic influence of a common grievance—unhappiness at home. The neglected wives grew into gossip upon those fertile topics—the faults of each other and of their respective husbands; for each secretly felt her peculiar griefs and distinctly discerned her neighbor's error. Bessie Walker, while bewailing her own domestic misery, would exclaim—"No one can wonder at the change in Geo. Robinson—

such a vixen as Martha would drive any man mad!" While Mrs. Robinson, amid a resentful sense of injury from neglect, was flooded in reflection on the bad management and disgusting carelessness of poor Bessie. It was the old story of the mote and the beam, the miserable effect of want of self-examination and reflection.

But every moment bears the seed of change—the present is passing away, the future unfolding. Where there is not moral progress, there is moral deterioration; there is no safety but in an unceasing endeavor at improvement. The woman who does not help to build a husband's fortune, assists to pull it down; the union that is not marked by moral progress proceeds and closes in moral misery. The arrears of the domestic duties make a dread account, and Heaven help the moral bankrupt before whom they are laid!

On a Summer evening, somewhat more than twelve months after the little incident of the station house, Martha was seated at her window busy at her needle, when the sound of the drum and life, and the tramp of feet, induced her to drop her work into her lap and look out. She saw the recruiting sergeant who had been for some time located in the neighborhood, passing with a band of recruits. Among the usual crowd on such occasions, one group arrested her attention; it was a staggering, lagging-looking man, with a shrieking woman clinging to him—three or four children were hanging about her, and adding by their cries to the clamor. A glance sufficed to show Martha that this was the unhappy family of the Walkers, and a shiver of instinctive sympathy attested her strong feeling at the spectacle they presented.

The passionate tenderness and touching tones that gushed from the lips of the distracted Bessie every now and then fell distinctly on her ear, till the efforts of the gathering neighbors prevailed, and the exhausted wife and her weeping little ones were removed. The band again fell in order, the music grew louder and merrier, and Martha looked at the men to see if among the sergeant's prey she might discover any other of her neighbors, when, bringing up the rear, she beheld Robinson. With a slow, sad step, a pale cheek, but a melancholy resolution in his bearing, George came on; as he passed his own dwelling, he raised his dejected eyes and met those of his wife—a momentary and expressive gesture with his hand seemed to say—"It is all over; better cut the knot I cannot disentangle; I have done it and farewell!"

When she recovered from the stunning effects of the sight, she rushed to the bed of her sleeping child, and wrapping it up, went forth with it in her arms, conscious that it pleased for her in a manner that she could not plead for herself. Thoughts like lightning passed through her brain as she hurried along to the place where the military party had halted. The hour of parting, like the power of death, yields a back ground, upon which the object about to be lost stands forth in peculiar brightness. All the hitherto unestimated qualities of George Robinson blazed upon the perception of his wife, and her own faults and deficiencies took a dark array beside them. Charities uncalculated die out, or fall into abeyance, often lying so dormant that the stir of strong events is necessary to revive them. Why, why will any leave the heart thus fallow, for the harrow of death or sorrow to quicken it into only unavailing fruitfulness!

George and Martha met and parted, with deep and tender feeling, with renewed consciousness of the early love that had first brought them together, and of the individual merits by which each were distinguished. At that moment, Martha (for with her own moral mostly rests) saw the errors that had marked her course, the faults that had deformed her character and spoiled her happiness. Had the considerations condensed into that brief space been spread through her previous life, allotting to each day some little portion of appreciation of the present and reflection for the future, how different had been its course and its now probable close!

George had folded her and his child to his heart; he had blessed them, and left the larger portion of the bounty money that had helped to bribe him to the trade of blood—for it was at a price when the wild work of war was first and with such solace as these could yield, she returned home.

Home! what was it to her now? A desert, from which the stir of life, the spring of action, had departed. She sat down and that scene—so changed, yet still the same—and wept over the bitter reality which it suggested. Oh, now to hear that approach which she had so often met with indifference or unkindness! Her child weeps—wicks with her sobs and the falling of her tears upon its face. It looked up with the bland, open expression which it derived from its father, and kneeling in her lap, clasped its little arms about her neck. What a lesson! Nature, that gentle teacher, uttered no reproach. It said, "Come back, thou erring one; consider thy ways and be wiser."

New scenes and trials opened upon the unhappy men who had rashly abandoned their homes and social duties. They joined their regiment, and soon took the shores where the genius of war was shaping the different destinies of Wellington and Napoleon; for the one, laurels and longevity—for the other, exile and the double cancer that devoured mind and body. Sorrows at home had made Robinson and Walker companions; hardship abroad made them friends. Mutual sympathies, common recollections, and struggles, drew them together; when the weary day, which had seen them plunging into passes or tangled coverts—toiling through deep ravines or over rugged mountains, harassed, worn, and wasted, came to a close, they covered over the bivouac fire together, and were more often in communion on the past than engaged upon the present; for, with the clings of a falling man, Walker would continually revert to home. Long before he had left it, he had yielded to habits of intemperance, which now told against his constitution, and Robinson was called upon for some exertion in his behalf, which, with his characteristic generosity, he kindly made. They were among the gallant band that covered the retreat of Sir John Moore, and in the march from Lugo to Benaxos suffered severely. In twelve days they had traversed eighty miles of road in two marches; passed several nights under arms in the snow of the mountains; and were seven times engaged with the enemy. Walker had day by day lost strength; the want of shoes and the bad weather had aggravated the difficulties of the way, and on the evening of their reaching Benaxos he declared he could do no more—could go no further. The rain for that day

had fallen for six successive hours, and in a splashy spot, with his head resting on a stone, he lay down. All the troops passed on—but one. Robinson remained beside his broken-down comrade, heard his last prayers, his last wishes, as in that final hour his thoughts flew to the home he should behold no more! The struggle was brief; he called on God and died! The weather had calmed—the sky cleared—the moon broke forth, and, covered with her light, Robinson left the cold remains, with a sad satisfaction that the poor fellow had laid his burden down and was at rest.

After the battle of Corunna, in which Robinson was wounded, he was among those who contrived to escape to Portugal, and there joined the remnants of regiments which were afterwards embodied and fought at Oporto and Talavera.

Martha's life, from the day of her husband's departure, had been one continued painful struggle against the infirmities of her nature and the assaults of fortune. By means of industry, frugality, and some aid from early family connections, she managed to preserve her home undeteriorated, and to rear her child worthily. Poor Bessie, with less energy of character and elevation of purpose, sunk into successive stages of degradation; the scarlet fever robbed, or, perhaps it might better be said, relieved her of her wretched children, and she was received into the workhouse. But even there the redeeming power of good at last asserted itself; her patience and kindness of nature made her a good nurse, and the blessing of the very old, the young, and the sick were with her.

Little Matty Robinson was eleven years old when the sad news came that her father had fallen at Talavera. It coming upon her mother like a blight. The morning and the midnight prayer had been breathed for his return; the chief object of her daily toils—her self-denial—her self-discipline—to build up happiness for his latter days.

"Oh," she exclaimed, "can it be! Is it possible that we are to meet no more—that he will never see what I purposed to make his home! Have I sorrowed for him—have I loved him in vain!"

Among the motives for resignation presented to her, was the probability that he might have returned a wreck, which she could not have borne to behold.

"No, no!" she said; "lame, blind, a beggar, he would be welcome to me—dearer to me than in his brightest days!"

Beautifully it is said, "Weeping may endure for a night, but joy cometh in the morning;" and truly that, "the darkest hour is just before dawn." Even while Martha's passionate words were being uttered, a broken-down and disabled soldier was making towards the town; and before the morning had ripened to mid day, George Robinson was once more in his bridal home—had clasped to his heart the wife of his first affection—went with proud joy over his child.

The moral of our sketch is sufficiently evident, we are all apt to place a sufficient value on the good in possession, and inefficiently to use or economize the means of happiness. Did we look into ourselves and our portion, each would find much lying dormant that might be available for enjoying and dispensing good; to none does this remark apply more than to wives and mothers. The woman who holds in her own right, moral worth, gentleness, and kindness, is an heirress endowed by God; hers is the holy power to sustain the good man, restrain the aberrating, and reclaim the bad. As a mother, who may place limits to her power, or to the range which the spirit of God which she implants may take! "The life of every being is the we'll spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course or destination, as it winds through the expanse of infinite years, only the Omnipotent can discern."

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